The Bombay Guardian.

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WEEKLY REVIEW.

—We are sorry to learn from the report of Mr. Forbes, Cotton Commissioner, that there is an increase of nearly a million acres in the area of cotton cultivation in Western India, this year as compared with last. We are sorry to hear it, because increase of cotton culture means famine. A million acres more given to cotton means a million acres less given to grain. The equilibrium of supply and need in the matter of grain, has always in India been so very delicate that the least disturbance entails a famine somewhere. Since the great stimulus given to cotton culture seven years ago, there have been famines in Madras, Orissa, the Central Provinces, the North West Provinces, Rajpootana. We have not yet had any *very* serious or general famine in this Presidency; shall our turn come next? Have any steps been taken to secure an extra cultivation of a million acres of grain, somewhere also, to counterbalance the million here withdrawn from it? We are distinctly told that one cause of the terrible famine that has been—not decimating but *tertiating*—the population of Rajpootana, has been the substitution of cotton for grain culture; and we were told the same thing when a million and a half perished of starvation in Orissa. The good people of Manchester hold meetings and pass strong resolutions to the effect that it is the duty of the Indian Governments to secure them all the cotton they need; and the Indian Governments give reverend heed to the admonitions of the Manchester people; but there is too much reason to fear that the interposition of Government is costing India more than the gain that accrues to cotton-dealers here and in England. The people of this country can do better without piece-goods than they can without food. Cotton is falling in Liverpool; it is just possible that the larger crop expected next year may not realize more than last year's crop. This is a wretched argument to adduce after the terrible one already stated; but alas! it is one that weighs with men, as much perhaps as the other.

—The Rev. W. Martin, writing from Nusseerabad, Nov. 16th, says: "I live now almost entirely in the districts. Sickness and death, as the results of famine, are terribly prevalent. In many of the villages half the population are laid down by fever or diarrhœa."

—At length we have some really late intelligence from Dr. Livingstone. A letter to Dr. Kirk, dated Ujiji, May 30th, 1869, has been published. He seemed to have still a good deal of work laid out for himself. He was among people that lived by the slave-trade and knew that he was opposed to it, and tried to hinder his communications with the coast. Whether he has opportunities for preaching the Gospel or not, he does not mention.

—Under the stimulus of certain rules of Government offering special allowances to European and Eurasian boys, for a fixed period, a good many have successfully competed in the several University examinations. The number is become so large that Government has become unwilling to pay them all. If it were a private contracting party who had to modify the stipulations entered into, he would think himself bound in justice to make the reductions prospective, so that those only who have yet to compete should be effected by them. Government, however, make their own justice, and one-third of those who are receiving allowances are suddenly deprived of them. The result is thus described by a correspondent of the *Times of India*:

"Many of these lads are the sons of soldiers, pensioners, clerks, and others—poor yet respectable persons—and with the aid of the Government personal allowance, they have been enabled to pursue their studies to a higher standard than was usual among them. Formerly the practice was for parents who could not pay the high charges demanded at private schools, and who would not send their children to Government schools to mingle with native youths, to withdraw their boys as soon as they were old enough to earn a few rupees; and the withdrawal of the Government assistance will not only discourage the poorer lads from continuing their studies, in which they have up to this time done so exceedingly well, but parents who have not the means to send their children to Europe for their education, will be content with giving their sons a rudimentary education, and thus the object for which Government intended these allowances will be frustrated."

—The *Indian Church Review* believes that they who sleep in Jesus, who are present with the Lord, saints in Paradise, may be helped by the prayers of its readers, and pleads with them through half a dozen columns *to pray for the dead.*

—Some months ago the attention of the public was drawn to a pamphlet entitled, "The Creed of the Church and the Creed of the Crown" by the Rev. Mr. Ffoulkes, formerly of the Church of England, but since 1843 a Romanist. The author startled the Roman Catholic world by criticizing with singular boldness some of the pretensions of the papacy. Another pamphlet from his pen has just appeared. It contains copies of letters that have passed between him and Dr. Manning. The latter has done his utmost to induce him to submit himself and his writings to the judgment of 'the holy See,' but in vain. The consequence is that Mr. Ffoulkes has been excommunicated. Thus we have concurrently, two distinguished men, one in France, the other in England, renouncing their subjection to the Pope at the very moment when he is assembling his bishops from all parts of the world to pronounce him infallible.

—The Suez Canal was successfully opened on the 17th inst. It is creditable to the engineers that they have been able to keep their time; a few months ago the work to be done seemed so stupendous that Englishmen pronounced it impossible that the time should be kept. Half a dozen years ago the *Times* pronounced the scheme chimerical.

—Col. Trevor, Consulting Engineer for Government, reporting on the proposed Railway from Carwar to Hooblee, says:

"A line from Sholapoor to Bunkapoor would be a more remunerative undertaking for Government and more advantageous to the general public, but would not be as beneficial to the cotton interest as a railway from the cotton districts to Carwar."

So the interests of the public and of Government give way. Cotton is King; Sultan, rather; for his rule is autocratic rather than constitutional.

—We learn that the law concerning vagrants is to be put in force immediately, and a number of the gentlemen who are now living on the charity of others, may have the happiness of earning their bread by the sweat of their brow in a few days.

We were in error in stating that the Viceroy had laid the foundation-stone of the Simla Union Church. The Viceroy had left Simla before the day when the stone was laid. It was laid by Mrs. Monteath, wife of the Director General of the Post Office.

We have been favored with a copy of a Marathi Catechism of Christian Doctrine prepared by the Rev. C. F. Schwarz and dedicated to the Native Christians of Western India. This little work seems to be fitted to be useful, and we commend it to the notice of those for whom it has been prepared. It is to be obtained at the Church Mission House, Girgaum, in packets of ten copies, each packet costing five annas each.

We have received an original poem begining:

"Major General Sir Herbert Edwardes,
Claims somewhat from my poor muse,
And had I the gift of some *now* dead bards,
The claim I dare not refuse;
But as it is, I must try do my best,
Not shirk from the noble theme;
The traits of his life, they warm my cold breast,
And gives me a pure esteem,"

Our readers must content themselves with this specimen.

A translation of Lacordaire's sermons has been published in England. The book bears the title, "*Jesus Christ.* By the Rev. Pere Lacordaire." There is in the volume a discourse on Daniel O'Connell, of whose character the Rev. father seems to have had a most exalted opinion. Taking for his text, "Blessed are they who hunger and thirst after justice, for they shall be filled," he classes O'Connell among those "whom Providence prepares beforehand in the om

nipotent secrets of his counsels—a Moses delivering the people of God from the hands of Egypt; a Cyrus bringing them from Babylon to the fields of their country; a Judas Maccabæus, a Constantine, a Charlemagne, a Gregory the Seventh—illustrious names, the most rare and the greatest in all history." "Time presses. Let us leave the past and return to that dear and glorious O'Connell, to see him as a Son of Man, after having seen him as a Son of God." "He was, in our age of divisions, the first mediator between the Church and mankind. We must follow him if we would serve God and mankind." Save us from history written by a Lacordaire.

WE have received a handbill setting forth the following "prescription for all who wish to lose the craving for intoxicating drinks. Sulphate of Iron 5 grains; Magnesia 10 grains; Peppermint water 11 drachms; Spirit of Nutmeg 1 drachm. This forms one draught. *Two* draughts a day to be taken regularly, when, with God's blessing, the 'drunkard's drought' will cease to exist. Any Chemist will prepare this medicine, and give general directions."

WE have received a printed copy of a Letter addressed to Lord Mayo by Mr. Robert Knight, in which he accounts for the financial difficulties of our rulers by their neglect of the land revenue. He is persuaded that this one source of revenue is sufficient in itself for all the wants of the state. There is too much of dogmatism and of scorn in the letter to allow us to hope that it will do much good. We incline to think that Mr. Knight is in the main right in his belief that the land-tax might be considerably enhanced in many parts of the country, and the revenue from this source so materially augmented that other more objectionable sources of income might be abandoned. He says:

"Against this one source of revenue which the empire possesses, and upon the preservation of which, in its integrity, the future well-being of the people depends; against this one source of revenue to which neither social, nor economic, nor political objection of any kind exists, against this one source of revenue—the *only* one exhaustless and unexceptionable—your Lordship's counsellors are to a man arrayed. Before the mutiny, they were the exponents of a financial policy the very opposite of the new one. *Then* not a freehold acre of land in the country was to be tolerated; *now* the land is to be everywhere settled at a quit rent, and the right of the commonwealth to share in its improved value, to be abandoned to the cultivator for ever."

Eight years ago Sir Richard Temple settled the land revenue of the Central Provinces at six annas per acre.

"Your Lordship will find, upon exact enquiry, that these wealthy provinces, which have had a very considerable share in the enormous gains made of late years in cotton, and within whose borders the state has been spending £1,000,000 a year upon public works for many years—shew a full million sterling of deficit every year in their balance-sheet, as the direct result of settling the land revenue therein at six annas per acre."

Again:

"The land of the North-West Provinces is being re-settled at this moment, at the same rates (about £4,000,000 a year) as those fixed by Mr. Bird 30 years ago, before we had spent a sixpence upon public works therein, and at a period when prices were a third or fourth of what they now are The new assessment, if it is to run for 30 years, ought to be £8,000,000 instead of £4,000,000. We have spent £20,000,000 in the Provinces on public works since Mr. Bird's day, and the value of the harvests is three times what it was in his time. In these circumstances, it is madness to renew the leases at the former rates, for *there is no other* source of revenue whatever open to us, and though there were fifty there would not be one so unobjectionable as that your Lordship's counsellors are abandoning."

Whatever truth there may be in these representations, it is not likely that they will have much weight among those of whom in conclusion he thus speaks:

"Your Lordship is surrounded by men who are blinded by an atmosphere too provincial for Imperial views to be possible to them. The traditions of the permanent settlement still rule the minds of these men, and your Lordship and the empire at large are their victims. I am slow my Lord to counsel popular resistance to your Lordship's administration, but every province in the empire should rise in rebellion against 'the tyranny' *not* of the Public Works Department, but of the 'dull official mind' which rules your Lordship's counsels."

WE are late in noticing the Report of the Bombay English Women's Association. After the resignation of Mrs. Bickers, on account of ill-health, the Committee were happy to engage the services of Mrs. Towner who is diligently prosecuting her important work. The Committee would think it desirable, if the funds permitted, to engage a second Bible woman. The brief extracts given from the journal of the Bible Woman, show that there is a large field for this kind of labor in Bombay.

WITH reference to the letter signed "Delta" we agree with our correspondent that there is no reason why we should give the enemies of our faith an imaginary triumph. But it is a question whether more harm is done to the cause of Christianity by allowing an illustrious name to be classed among those of infidels, than by recognizing the great man as a believer in Christianity while his writings contain what is incompatible with a true faith in Christ. For in the latter case we allow men to think that the faith which we wish them to have in Christ, is something that allows them to add to or to take away from the Gospel as it pleases them. The only safe course is to express the truth, neither more nor less than we can ascertain of it. There are many in these days who, in correspondence or communication with Christians, will say that they believe in Christianity, though all they mean may be that they believe in a great deal that is in the Bible and think it better than anything else that is called a revelation. Humboldt may have been more favorable to Christianity in his latter than he was in his earlier days. We should be glad to have this verified. We have read *Cosmos* carefully without being able to find in it any evidence that the author believed in a personal God. We give below a notice of this work from "Pearson on Infidelity." The quotations in the article given last week were not from *Cosmos* but from other writings of Humboldt.

"In the domain of physical research, the 'Cosmos' of Humboldt, a work of considerable value and popularity, bears on it the stamp of naturalism. Unlike the book on which we have been animadverting, it propounds no theory to account for the formation and peopling of the world, though the author favours the nebular hypothesis, but gives, what it professes to do, a physical description of the universe. It is more guilty by its omissions than by its assertions, though in some of these the naturalism is obvious enough. It is the most striking illustration, with which we are acquainted, of a work setting aside the doctrine of Divine Providence by maintaining a studied silence respecting it, when the author, if a *believer* in the doctrine, would have been naturally led by his subject to advert to it. It is just as if one were to give a glowing description of the pictures of Raphael without alluding to the genius of the artist; just as if Addison and Macaulay, in their dissertations on the grand poem of 'Paradise Lost,' had never mentioned Milton, 'that mighty orb of song,' or, as has been remarked,* just as if a critic were to give a correct and eloquent account of the contents of 'Cosmos' itself, without referring to its illustrious author, and the mental manifestation which he has made of himself in its pages. Baron Humboldt, in this work, makes no reference to a living omnipresent God. He sinks the spiritual in the material. He can, with much picturesque animation of style, exhibit the phenomenal harmony of the heavens, and describe his path from the remotest nebula to the minutest organism, and ignore Him who is the source of all that life and order. We perused a considerable portion of this interesting book while wandering on a lovely day of June over a beautiful tract of country, and were struck with the contrast between its repeated references to the active forces of nature and no reference to nature's God, and the glorious volume of creation that lay open before us, every page and line of which were radiant with the Creator's glory, and spoke of His power, wisdom, and goodness. We lifted the eye from the page of the philosophic traveller to the grand scenery above and around us, and involuntarily asked, is there, then, amid this magnificent spectacle of earth and sky no other power pervading and animating the whole but physical forces? We wondered to what specific cause it was to be attributed, that so keen and enthusiastic an observer of natural phenomena could, 'in the late evening of an active life,' present a sketch of a Physical Description of the Universe, 'whose undefined image had floated before his mind for almost half a century,' in which no reference is made to the Eternal One, but in the outset of which as if to prevent disappointment, he uses such language as the following: 'In reflecting upon physical phenomena and events, and tracing their causes by the process of reason, we become more and more convinced of the truth of the ancient doctrine, that the forces inherent in matter, and those which govern the moral world, exercise their action under the control of primordial necessity, and in accordance with movements occurring periodically after longer or shorter intervals.'† The illustrious German, after having travelled over a considerable portion of the earth's surface, and made himself acquainted with all that is at present known of the physical phenomena of the universe, thus acknowledges, in the midst of his fourscore years, no higher agency than inherent material forces acting under the government of a primordial necessity. Divine Providence is thus interdicted, and this goodly universe moves onward, unfolding its forms of life and grandeur, without the hand of Him that made it. This may consist with Hegelianism or with some other form of transcendental philosophy, but it does not consist with the deeper philosophy of man's inward nature. It *might* do if we had heads and no hearts. The intellect may rest in it for a while, but the soul with its capacities and cravings cannot repose there for a moment. Our very heart-strings must be torn out, the emotional part of our nature must be over-borne, and all our upward aspirations repressed, before we can be satisfied with this thing of fate, this primordial necessity, in the room of the living and ever-ruling God. Even in an æsthetic view this method of philosophising stands condemned. Robert Hall has truly said: 'The exclusion of a Supreme Being and of a superintending Providence, tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea.'"

* Dr. Harris's Man Primeval. p. 313.
† Cosmos, vol. i. p. 30.

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The Bombay Guardian.

SATURDAY, NOVEMBER 27, 1869.

SPIRIT AND MATTER.

"No system" says the *Indian Church Review*, "is so unnatural and so fatal to religion as that which gives up matter to the kingdom of Satan, instead of winning it back from his power." We agree with our contemporary here. We are required to present our body a living sacrifice, holy and acceptable to God; and to use all things according to the will of God. When things are diverted from the will of God and employed in ways not pleasing to him, they may be said to be given up to the kingdom of Satan. When men took the property that should have gone to the support of their aged parents, and gave it to the temple at Jerusalem, calling it Corban, they were making it over to the domain of Satan, even though that temple was the temple of God.

But our contemporary seems to think that men are in danger of becoming too spiritual in their worship, and he labors to show that the Spirit of God in the church has as much to do with material things as with spiritual. He builds a grand argument for sensuous worship upon the fact stated in Gen. i. 2, that the Spirit of God moved upon the face of the deep:

"Surely to acknowledge His share in the creation of the world, is at once to confess that there may be relations between God and matter, not inconsistent with His spiritual perfections, as well as akin to those which we represent by the Sacraments of the Church. If, for example, He moved energetically upon the waters of the creation, so that the earth was begotten thereby in all her first-born loveliness, why is it so strange to be told that He does the same upon the waters of the new creation, whereby the baptized come forth new creatures in all the grace and beauty of the adoption."

God is a Spirit; and the same divine Spirit that created all things, is present with all, not merely with the water used in baptism, but with all water. There is a broad foundation for the true doctrine of the Holy Spirit laid in the copious and explicit teaching of our Lord regarding his offices and his functions in the church; and we are surprised that any one should pass these by, and seek to rear a doctrine of the Holy Spirit in his relations to the church upon the statement which simply announces that the Spirit was one with the Father and the Word in the creation of our world. Christ thus describes the work of the Spirit, the Comforter. Addressing his disciples, he says:

He shall abide with you for ever. The Spirit of Truth whom the world knoweth not, ye know; he dwelleth with you and shall be in you. He shall teach you all things and bring all things to your remembrance, whatsoever I have said to you. He shall testify of me. He will reprove the world of sin, of righteousness and of judgment. He will guide you into all truth. He will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you.

The apostle Paul tells us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

From this it appears very plainly that the work of the Spirit of God is to make us like Christ, and cause us to be in the world as he was in the world, using material things as he used them. The Gospels show us what manner of person He was in the world; but they contain no chapter, no verse, telling what color and what form of garments Jesus preferred for himself and for the apostles, what posture was most suitable for worship, what material things should be used in worshipping Him who is a Spirit.

"We ourselves cannot render our worship to God entirely independent of matter: for are our tongues and lips, without which language is impossible, agents of pure and unmixed spiritualism? What indeed, after all, is so material a thing as a printed Bible? Yet no one doubts that the Spirit energizes it for the salvation of man. Why is a book a more innocent materialism than water, or bread and wine? The Spirit alone gives life and energy to the Divine Word. Without His inspiration how dead and flat Holy Scripture sounds to the unconverted. And it is so with the Sacraments—their power and efficacy come from the Spirit. They are material things, but wielded and fashioned by the Spirit they become powerful in the work of Grace."

The words that fell from the lips of Jesus traveled through material air; they meet our eye on a printed page; but they become profitable to us only when they are in our hearts, in the world of spirit. We are sanctified by truth. Material things may be useful in suggesting truth to the mind. There is no power in water, wine or bread to sanctify, for these cannot enter the heart. Sanctify them through thy truth; thy word is truth. If the Christian in partaking of the Lord's Supper is not affected by truth, by some spiritual view of God's word, he is not benefited at all. It is only the Spirit of truth that can benefit him, and we know, not merely from the laws of our own mental and spiritual being, but from the express statements of Scripture regarding the work of the Holy Spirit, that it is only by the truth we are sanctified.

We fear that the system recommended by our contemporary is one that is adapted to leave man where it finds him, in what the Bible calls a condition of carnality. That which is born of the Spirit is Spirit. The mass of men know nothing of this new spiritual birth, and desire to know nothing of it. The natural man discerneth not the things of the Spirit of God. The difficulties in the way of spiritual worship which appear so formidable to our contemporary, arise, we think, from his desire to join things which God has separated, the natural heart and a spiritual life. As many as are led by the Spirit of God, they are the sons of God. Except a man be born again *he cannot see* the kingdom of God. As new-born babes desire the sincere milk of the word *that ye may grow thereby.*

CHEAP RIGHTEOUSNESS.

MEN want a righteousness of their own, something by which they can seem to stand on a higher pedestal than others, and they want it cheap. The keeping of all God's commands, all their days, is a price altogether too extravagant; a sum like ten thousand talents, enormous, where should they find it? they have no thought of buying the needed righteousness at this rate; they can get what they want much cheaper. The plan is simply this: Make a judicious selection among the commands of God; take one or two that will not cost much self-denial to observe, and addict yourself to the observance of these as though they were the sum and substance of God's requirements; then you may push open all the closed doors of the other commandments and walk at liberty. So did the Pharisees give themselves to the observance of the Sabbath; and what they lacked in other requirements, they made up for by excess in this, going as far beyond what was commanded as in the others they fell short. They practised extortion, wringing contributions from the poor on the ground of their sanctity, and made up for all by tithing the most insignificant herbs for the benefit of the temple. So in our days we see many addicting themselves to an excessive observance of some one or two requirements, and concluding that they have a righteousness above that of others, while they leave unpractised the grand precepts of the Gospel. It is not now, perhaps, the law of the Sabbath; something else will answer their purpose better. Ceremonialism is not of course the only spirit of antichrist that is abroad in these days; there are others equally formidable; but it is a most suggestive fact that those men who from the very beginning of our Lord's ministry withstood him and plotted his death, were ceremonialists. They made broad their phylacteries; they would not eat without religious ablutions; they fasted often, statedly and publicly; their religion was specially adapted to the eye of man; they were zealous for form. They persuaded themselves that they were leading the van of God's elect when they burned with zeal for the temple and for the Sabbath, and took up arms against any who might find fault with their one-sided religion. So we have some among us who pronounce it *wicked* to partake of the Lord's Supper at the time of day when our Lord instituted it and the apostles first partook of it, and who seek to compensate for deficiencies in other points of Christian duty, by frequent celebration of what they suppose to be the Supper, and look down with compassion on Christians that merely love each other and do not take the bread to be the real body of Christ. The *language* both of the Old and the New Testament, teaches us that nothing is more offensive to God than the hypocrisy which seeks to hide great spiritual defects by excessive attention to some few requirements. The 'religious' Jews of the days of Isaiah were stigmatized as Sodom and Gomorrah: 'Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.' Why? because they that met and made so great account of their incense and oblations and feast-days, wished to palm off these things as substitutes for more important duties which they were utterly neglecting. Can we doubt that if the class here spoken of had lived in our time, they would have conspicuously advertised their observance of saints' days, their frequent celebrations, and would have given their chief attention to the ornamenting of churches, to crosses, to genuflexions, to forms, and would have looked with contempt upon Christians who made light of ceremonial, and who sought to honor all the words of their Master in a holy walk and conversation?

THE AMENS OF CHRIST.—LV.

VERILY *I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.* Matt. XIV. 25.

The disciples ate and drank with our Lord after his resurrection, as we learn incident-

ally from Acts x. 41. Some suppose that the reference in the text is simply to the intercourse that he had with his disciples after his resurrection and before the ascension, considering the kingdom of God to have been then fairly initiated. Matthew thus reports the words: "Until that day when I drink it new with you in my Father's kingdom." And it is true that the church of Christ is often called the kingdom of God, the kingdom of heaven, though these expressions are by no means reserved exclusively for that reign of Christ in the hearts of his people which we now witness; they are often used for that reign of God and of his Christ over the redeemed world, which the whole creation is said to be waiting for with groaning and travail. Taken simply by itself the expression 'the kingdom of God' does not determine whether the reference is to the day of the Gospel or the day of glorious fruition. Perhaps the point of time from which the new dispensation may properly be dated, is the day of Pentecost. Nor are we told that Jesus took of the fruit of the vine with his disciples after his resurrection. They drank with him, but whether water or wine we know not. How also should we understand the word 'new,' in such an application?

But may we not understand the words in a spiritual sense? It was the meat of Christ to do the will of his Father and to finish his work. This he said after the conversation with the woman of Samaria, when his disciples returned from the town, bringing him food: 'I have meat to eat that ye know not of.' Stronger than his physical appetite for food, was his spiritual appetite for the salvation of souls. Where others looked for harvests of mere grain, his grand concern was for the evidence of a coming spiritual harvest. And prophecy speaks of the blessings of the Gospel under the metaphor of a banquet: Ho every one that thirsteth, come ye to the waters, yea, come, buy wine and milk without money and price. This is the wine that Christ gives to the sinner; but the prayer of faith is as the best of wine to the lips of Christ. If any man hear my voice and open unto me, I will come in and sup with him and he with me. And let us remember that on this same last evening of Jesus with his disciples before his betrayal, he gave them the parable of the Vine and the branches; and had much to say of the fruit of the vine that was to appear after the Holy Spirit should come upon them. And in Isaiah v.: For the vineyard of the Lord of Hosts is the house of Israel; and he looked for judgment but behold oppression; for grapes and it brought forth wild grapes. (7, 2.) On the day of Pentecost and subsequently, when thousands were added to the church, and all were filled with love and joy, and no man counted any thing his own, and all were striving who should best praise and glorify Christ, then the much fruit of the true Vine appeared, and this fruit was new, unlike anything the world had seen before, and there was joy in the presence of the angels of God. Then Christ's joy began to be fulfilled in his people, according to his prayer. Then too the apostles, emancipated from their former darkness and grossness of apprehension, found their meat in doing the will of God, and the flocking of awakened souls to the banquet of the Gospel was to them incomparably sweeter than any wine had ever been, and their spirits were elevated as no mere fruit of the wine could ever have elevated them. Men that saw them in their exaltation and rapturous joy and holy boldness, on the day of Pentecost, knowing not what else to say, exclaimed, These men are full of new wine. The apostle Paul, writing to the Ephesians, says, Be not drunk with wine, wherein is excess, but be ye filled with the Spirit. That momentary elevation of mind that men seek in inebriety, is but a counterfeit and base simulation of that true elevation of the soul which is experienced when God's love is shed abroad in the heart by the Spirit. This was the holy and blissful elevation experienced by the apostles when they saw the work of God prospering in their hands, and multitudes brought to the feet of Jesus. Surely this conception of the new wine agrees far better with all that fell from the lips of Jesus on that sacred evening, all that then occupied his mind.

Matthew has it: 'I will drink no more of *this* fruit of the vine.' It was a cup of wine that Jesus had in his hands and was giving to his disciples, that they might drink it as the new testament in his blood. Of that cup we shall drink, showing forth the Lord's death, till he come. And perhaps there is something in the expression which directs our minds to a day that is beyond the period in which the church is celebrating the Lord's Supper. We know that Jesus shall make all things new. Behold I create new heavens and a new earth. There shall be a new earth wherein dwelleth righteousness. Behold I make all things new. The works of the devil shall be destroyed. Sin and all its works and tokens shall be utterly purged away. The last enemy that shall be destroyed is death. Christ will have carried to successful and absolute completion the work of redemption, and shall vacate the offices which had reference to the progress of that work, and God shall be all in all. (1 Cor. xv. 27, 28). Then shall be joy such as till then no heart is able to imagine. Then shall they from the east and the west, the north and the south, who have washed their robes and made them white in the blood of the Lamb, sit down with Abraham, Isaac and Jacob in the kingdom of God, with the apostles, prophets and martyrs, with Christ himself, in his Father's kingdom, and the new wine of which they shall drink will have been gathered from the paradise of God.

What is Truth?

The Holy Ghost decended in a bodily shape like a dove upon him. (Luke III. 22.) Called in Mathew, the Spirit of God; in Mark simply the Spirit. The expression the Spirit of God at once suggests that this is a divine Spirit. The spirit of man is an essential part of himself; the Spirit of God must be God. We may not however content ourselves with the paraphrase, God the Spirit; for the voice from heaven is heard saying, This is my beloved Son; the Father is on high, the Son below, the Spirit, descending with the voice, from Father to Son. But the whole is of the nature of revelation. It is not a scene in the wilderness, for Christ alone; it is an unfolding of certain grand truths to man, in a way most fitted to convey them safely to the mind of man. The object is to bear testimony to Jesus, that man may view him as the incarnation of the divine character and will; the testimony is borne by the voice and the Spirit; the voice dies away; the dove form disappears, but the communicated Spirit of God abides with Christ, to speak in him, act in him, be revealed in him, day by day and hour by hour. But was Jesus a stranger to the Spirit of God up to this baptismal hour? No more than he was a stranger to the fact that he was the Son of God. But there was now to be altogether a new manifestation of the Spirit in his life, he was to emerge from his obscurity into public life. The day before, there was no obligation on men to become his disciples. He entered now properly upon his Messianic work, he was clothed with authority as the Legate of God whom no man might with impunity refuse to hear. All his life he had been full of the Holy Ghost, been absolutely guided by the Holy Ghost; but that guidance was with reference to his life as a humble citizen of Nazareth; to the period of preparation; now to the period of manifestation. As the Messiah he is sent into the world, and the world is permitted to to be present on the occasion when he is thus publicly commissioned. What more we would learn regarding the Holy Spirit, we shall have opportunity of learning in the sequel, in the words of Christ himself. What is shown to us at this time is the testimony of God to Jesus as to one in whom the very mind of God is to be seen.

He it is who coming after me is preferred before me. (John I. 27.) Testimony is according to sacrifice. When some personal advantage is one of its apparent proable results, it is suspected; but when it is given at the expense of all that man regards as dear, its sincerity may not be questioned. But there is nothing that man so clings to as reputation. Those who have filled a large place in the public eye, and been the admired of thousands; those who have obtained mastery over the minds of their fellow-men and exercised the privilege of power in its most attractive form, shrink as they would from death, from the surrender of this glorious position. Even men who have not been actuated by ambitious motives in seeking to obtain this influence, find it exceedingly difficult to bring themselves to do any thing likely to imperil it. The abdication is a thousandfold more serious than mere privation would have been. John the Baptist had obtained an extraordinary power over the minds of men. Little was wanting that they should proclaim him as the Messiah. All classes hung upon his instructions, and all over the country reforms were initiated in obedience to his dictation. For centuries no one had had such a powerful influence for good in the community, as that which God had given him. And now, a certain person, almost unknown, had come from Galilee, unknown to John himself personally, and had like thousands of others been baptized of John, and there had been testimony from heaven that this was the Messiah; and lo! the mission of John is ended. He *is* now to shun and withdraw from the public gaze, extinguish his own popularity by directing attention to one the latchet of whose shoes he was not worthy to loose. He had been a voice in the wilderness; as a voice he was now to die out; like the light of the morning star lost in the blaze of the rising sun, he was to decrease and be no more, Christ was to increase and become all in all. John was a true Witness; having borne his testimony he was willing to step back into obscurity. But surely such testimony is of the highest value. It is very evident that no man would vacate a position of such singular influence and authority, unless he had demonstration of the most absolute kind that this Nazarene was indeed the Son of God, the Messiah. His disciples, it would appear, had not the same spirit of abnegation, and were by no means willing that he should vanish into obscurity. They admired him, were contented with his guidance, and were even jealous of Jesus when his disciples began to baptize multitudes. Thus has it often been. Many a mighty preacher has found the admiration and the confidence that should have been given to Christ, given to himself. The power that accompanied the testimony had more effect than the testimony itself.

Correspondence.

To the Editor of the Bombay Guardian.

Dear Sir,—Among the Selections in your last issue is an article from the *American Presbyterian* the writer of which laments that Alexander Von Humboldt had "ranged through all the departments of nature, science, and philosophy, and found no God"; and that "to him the grand system of Christian doctrine was an abomination, a mere criminal buffoonery." That the references to the existence of God are so few and so indirect in the *Cosmos* must ever be regarded as a capital defect in that otherwise fascinating book, and must ever be a cause of profound regret to the believer in the word of God; but that the author was neither Atheist nor Deist, but a believer in the Christian Revelation, I have the strongest

possible reason for asserting. I have not at hand the "Method of the Divine Government," but if my memory serves me, readers of the eighth edition will find in it a reference to Baron Humboldt, in which the author (Dr. McCosh) states that from *personal* intercourse with that distinguished philosopher, he can vouch for the fact of his being a believer in Christianity. And whether I am correct or not in my opinion that such a statement is made in Dr. McCosh's book, of this I am certain that I have heard that gentleman *say* so, both in public and private. It is saddening to think of the long array of distinguished names to which the modern freethinkers can appeal; and though, I believe, nothing is to be gained by authorities of this kind on either side, I see no reason for giving the enemies of our faith even an imaginary triumph.

DELTA.

22*nd Nov.* 1869.

Epitome of News.

SATURDAY,—NOVEMBER 20, 1869.

—An American paper says: "When the information reached India that the General Synod of the Ref. Pres. Church had suspended Geo. H. Stuart for hymn singing and communing with other evangelical Christians, the Saharanpur Presbytery of that body resolved to suspend its relations 'to the Synod,' as had already been done by other Presbyteries in this country. This action was extensively published in the religious papers. At the recent meeting of the Synod in Cedarville, Ohio, the action of the Saharanpur Presbytery excited considerable discussion. The brethren sent from this country were declared out of the Ref. Pres. Church, and the Native ministers recognized as the Presbytery. It was also resolved to claim for the Ref. Pres. Church the property of the mission, in churches, school-houses, and residences, and the Board of Foreign Missions was instructed to send out a missionary for the purpose as soon as one could be obtained. Rev. J. S. Woodside, one of the most efficient of the missionary brethren, writes that the attempt to alienate the native brethren, and to organize them as a distinct Presbytery is not likely to succeed, that the claim for the missionary property is not well founded, and that the probability of effecting anything by sending out another missionary is very small."

—A letter to the Edinburgh *U. P. Record* says: "The chief cargo of the Clyde steamers for the oil rivers, as they are called, is ardent spirits, and I learn that this is fast becoming the chief cargo of the mail line also. The slave trade formerly wasted poor Africa, and the flood of 'fire water' poured amongst her tribes is now carrying on her destruction. Our nation, after taking a leading part in the former traffic for many years, at length awoke to a recognition of its criminality and cruelty, and put an end to it; it has yet to awake to a sense of the criminality and cruelty of the latter. The Hudson's Bay Company, for the protection of the Indian tribes of its widespread territories, prohibits the sale of ardent spirits to them. No such law has yet been enacted for the protection of the poor negro tribes. I have not the least doubt but that there are those in the membership of the Church who have a far greater capital embarked in this traffic, than the capital contibuted by the benevolence of the Church for the salvation of these tribes."

—*Eusebius* in *New York Observer*: "At the time of my visit at Salt Lake, a cloud was rising which was threatening in its aspect. Two of Joe Smith's sons had appeared on the stage, and were preaching a reformation to crowded houses. Where a corrupt hierarchy depend on divine revelations for their authority, it is easy to get up counter-revelations. The legend which these young Smiths had just brought to Salt Lake, was that previous to his death, Joe Smith, the original prophet and leader of the Mormons, had predicted the birth of a son by a favorite wife, who should be his successor in the Church. This he had by revelation. Five months after the death of Joseph, the son was born, was named David, and now at the age of 23 he comes with his brother Alexander to claim the headship of the Church and the leadership of the people. He denounces polygamy as opposed to the principles and revelations of his father, inculcates loyalty to the Government of the United States, and does not hesitate to reflect upon the despotism and avarice of the present rulers. He could not stay in Salt Lake City a day but for the protection of the United States authorities and arms, especially the latter; but he was fearlessly holding forth to crowded assemblies on the abuses of Mormonism, and the apostles and elders were replying to his statements and strictures, so that the agitation has fairly commenced."

—Mr. Latimer Clark, Engineer to the expedition which has just been laying a Persian Gulf cable, describes a hurricane in the Gulf, Nov. 1, attended by remarkable phenomena: "The thermometer had fallen nearly thirty degrees, and a tempest of thunder and lightning burst over the vessels on a scale of great grandeur and beauty, which, as the vessel's mast and rigging were all of iron could be enjoyed without apprehension; the flashes averaged thirty or forty per minute, and the roll of thunder was incessant. Many of the flashes appeared to drop into the ocean perpendicularly as a single stream of fire, which enlarged at the point where it struck the water. From the distance and apparent height many of these flashes were estimated to have fallen 1,000 feet. They were followed by rapid interchanges of electricity among the clouds above, as if the disturbed equilibrium were readjusting itself. Other flashes appeared to originate like the sources of a river in a thousand separate streams, which, uniting together, joined into one parent trunk and fell into the sea, presenting the appearance of what is called a genealogical tree. One flash in particular extended its branches out horizontally to a wider extent than the eye could take in, so that for an instant the whole visible heavens were filled with innumerable streams of fire, converging into a common trunk and descending into the water. Some few flashes were seen distinctly to rise out of the ocean, and striking straight upwards to disperse themselves among the clouds."

The next day they had a repetition of the storm. He adds: "The electrical instruments connected with the cable were not in any way affected during the storm, although they were of the most sensitive construction, and were arranged in a manner well suited to show any effects if they had existed. The vessel and rigging were of iron, and the cable was coiled in iron tanks, rivetted to the sides of the vessel, yet even when the discharges were sufficient to burn pieces of canvas on the rigging, none of the electricity appeared inclined to enter the cable but the whole escaped silently into the sea, without causing even a quiver of the galvanic needle; thus recalling to recollection Faraday's celebrated observation that the whole *quantity* of electricity in a flash of lightning is not greater than that caused by the decomposition of a single drop of water."

—*Times of India*: "We learn that the gun boats *Clyde* and *Hugh Rose* left Muscat in tow of H. M. S. *Daphne* and *Nymph*, accompained by Colonel Pelly, the Political Resident for Bahrein and Koeit, and that, although peace had been established between the people of Muscat and the British, business was at a stand-still on account of the war with the Wahabees, who were expected there every day. We understand that Azin Bin Ghe had gone out with an armed force to meet them as far as Ras-al-had, but it was not certain which way they would come. The cholera, which has been raging for some time past at Bushire, has at last subsided. We understand it is still very prevalent at Shiraz."

—A Committee of Native gentlemen have been appointed to arrange for the reception of the Duke of Edinburgh.

—Dr. Livingstone writes from Ujiji, May 30th 1869: "As to the work to be done by me, it is only to connect the sources which I have discovered from 500 to 700 miles south of Speke and Baker's with their Nile. The volume of water which flows north from latitude 12 deg. south is so large that I suspect I have been working at the sources of the Congo as well as those of the Nile. I have to go down the Eastern line of drainage to Baker's turning point. Tanganyika, Nyige, Chowambo (Baker's?) are one water, and the head of it is 300 miles south of this. The western and central lines of drainage converge into an unvisited lake west or south-west of this. The out-flow of this, whether to Congo or Nile, I have to ascertain. The people west of this, called Manyema, are cannibals, if Arabs speak truly. I may have to go there first, and down Tanganyika. if I come out uneaten, and find my new squad from Zanzibar, I earnest hope that you will do what you can to help me with the goods and men."

MONDAY,—NOVEMBER 22.

—*Friend of India*: "The demand of the Government of India is neither more nor less than this, that all classes, from the pauper peasant of Madras who is to pay more for his salt, to the General of Division who is to be abolished or replaced by a Brigadier, are to subscribe a million and a half sterling for bad financial management over which they had no control. And this is to be done suddenly, in the middle of a year when living has become more expensive and trade less profitable than ever. To some, as to the miserable labourer who must take less salt and the dismissed official who finds himself penniless, these orders mean the cruelest suffering. To all except the official with a covenant and an income reckoned at more than two thousand a year, these orders bring embarrassment of the most irritating kind, and a sense of insecurity and distaster for an Indian career most fatal to the success of our rule. All this is the more bitter because it is the second, or rather third stroke of the kind. The mutiny of 1857-59 was followed by the sweeping reductions of 1861, and now the process has been repeated without the same excuse only eight years after, in addition to almost annually increasing prices. Nor are individuals the only sufferers. Look at all that is generally included in progress—at public buldings, roads and improvements stopped half-way; at the indigenous developments of education arrested in every district; at great reforms slowly maturing, like the constabulary, threatened with a return to the days of torturing daroghas and corrupt subordinates."

—*Bombay Gazette*, London: "It is now, I believe, settled that the Indo-European Telegraph Company's line (Siemens) shall be opened on the 1st December, for through messages between England and India."

—It is expected that all the specie and much of the cargo will be recovered from the wreck of the *Carnatic*.

—The Rev. T. R. Weatherhead, in reply to an address presented to him by students and friends at the Money School, said: "He did not think missionaries were quite in their place when engaged simply in working for the moral progress and advancement of the people, because if they stopped there, they might perhaps lead the natives to think that because they had taken a step in advance, had left idolatry and superstition behind, and had established theism—therefore they were right. It seemed to him that those who had joined the Brahmo Somaj and the Prathana Somaj, who had taken this step in advance, had set aside Christ, and adopted Theism and Deism as superior to Christianity, so that, as far as mission work was concerned, they had, as it were, shut the door. He was speaking only with regard to the missionary work; he quite sympathized with those who were thus making progress, and doubtless were in many ways benefiting their country and their countrymen; but missionaries ought always to remember that they were in this country with, to them, only one real fact, that there was no name given under heaven to man whereby he can be saved except the one which they professed and believed—Christ and Him crucified; and that when they only encouraged natives to progress in many ways, they were not true to that great purpose for which they came to the country, and were, in a measure, leading them astray. He desired to see Christianity prevail in this country, but he felt that those who adopted theism as something superior to Christianity were not doing good to their country."

The meeting was largely attended. It was presided over by Dr. F. G. Joynt. Mr. Gunputrao Raghoonath read the address.

—*Englishman*: "An interesting event had occurred at Tamatave, the capital of Madagascar, in the burning of the most worshipped and most respected idols. H. M. S. *Dryad* was cruising off the coast hunting down the Arab slave-dealers, but the latter had lately adopted the precaution of sailing under the French flag."

—*Overland Mail*, Oct. 29: The death of Lord Derby has caused universal expressions of regret. His political opponents pass the highest eulogiums on his character.—The Premier has written several letters avowing the need for the continued incarceration of Fenian prisoners. The Irish people are greatly dissatisfied.—Demonstrations on tenant-right have been general. Two or three agrarian outrages are reported.—The amnesty demonstration in Hyde Park passed off without disturbance. There was an immense assembly.—

The Emperor of the French has received ovations on attending the Opera and Theatre Français this week. The Council sits at the Tuilleries.—We announce with regret that Mr. Peabody is seriously ill.—The consecration of Dr. Moberley as Bishop of Salisbury took place yesterday at Westminster Abbey.—Severe cold and snow storms have been experienced.—Mr. T. N. Turnbull, Madras Forest Department, has been charged with embezzling 3,400*l.* belonging to the Indian Government.—The two men who attempted to get Banda and Kirwee prize-money by personation have been sentenced to five years' penal servitude.—Amongst the deaths recorded this week are:—Major-General E C. W. M Milman, Major W. Finlay Hamilton, and Professor Conington.

—The *Daily News* lifts the curtain of the deathbed of Lord Derby, and recounts that—"In the intervals of intermitted suffering the keen intellect and the loyal and affectionate nature shone forth with all their old brilliancy and force. Lord Derby met death, while yet he was sensible of its approach, with open eyes, and with a courage not abated, but chastened by Christian faith and resignation."

—The *Times*; Lord Derby: "He was a splendid specimen of an Englishman, and whether he was engaged in furious debate with demagogues, or in lowly conversation on religion with little children, or in parley with jockeys, while training 'Toxophilite,' or rendering 'Homer' into English verse, or in stately Latin discourse as the Chancellor of his University or in joyous talk in a drawing-room among ladies whom he delighted to chaff, or in caring for the needs of Lancashire operatives, there was a force and a fire about him that acted like a spell. Of all his public acts, none did him more honor and none made a deeper impression on the minds of his countrymen than that to which we have just alluded—his conduct on the occasion of the cotton famine in Lancashire."

—The Russian Government, according to the *Eastern Budget*, is about to lay down a line of telegraph between Orenburg, in Siberia, and the newly-organized province of Turkistan, which comprises the recent conquests of Russia in Central Asia.

—The Empress Eugenie, accompained by the Khedive, left Alexandria for Upper Egypt on October 26.

—Despite the precautionary measures which have been adopted by the Austrian authorities, and the large number of troops which are concentrated in and around Cattaro, the insurrection in Dalmatia is said to be spreading rapidly, and to be assuming proportions which give cause for uneasiness to the Government. The insurgents have abandoned a merely defensive attitude, and at several points are acting on the offensive.

Tuesday,—November 23.

—*Indian Mirror*: "Special monthly service was conducted in the Brahma Mandir last Sunday morning. A sermon was preached on Purity of Character, after which the congregation stood up, and the minister solemnly enjoined upon them the following duties—Renunciation of Idolatry and Caste, Veracity, Charity, Justice, Forgiveness, Chastity and Domestic Virtues. With a view to organize the congregation on these pure principles, so as to place them always under a system of rigid moral discipline and mutual respect, a private meeting was held in the afternoon of the same day."

—*Times of India*; Oomrawattee: "The competitive examination of the Department of Public Instruction brought together from all parts of Berar more than 300 boys, all well up in the higher branches of education."

—*Pall Mall Gazette*, Rome: "A few days ago the Pope visited the tobacco manufactory and was presented by the manager with several thousand of the best cigars. The holy Father is a great smoker, invariably taking a cigar after every meal. The Catholic world, though it includes nearly all the smoking nations, never considers that cigars can be wanted at the Vatican; and, consequently, these requisites make a poor show in the stream of presents which has poured in upon the Pope. The Holy Father walked the whole way to the manufactory, which is in the Trastevere, and was in excellent spirits. Being told that a great part of the work was done by the girls of the Trastevere, who are more celebrated for their good looks than good character, he exclaimed, 'Conduct me, then, to these servants of God.' The pontifical police has made a raid on the arrivals from the kingdom of Italy, and found among them no less than 500 exiled Romans, whom they have reconducted over the frontier. This arbitrary act has produced a painful impression on all classes.

—*Spectator*: "Mr. Boutwell, the American Secretary to the Treasury, delivered a speech on the 9th of October on the American finances. He told his audience that the Government since the termination of the war had reduced the debt from £700,000,000 to £500,000,000, and if the present taxation, which he admitted to be heavy, were continued, they could pay the whole in fourteen years; or if they reduced taxation every year, they could still pay it in twenty-two. How Mr. Gladstone must sigh! Mr. Boutwell declared that he was against every kind of repudiation, not only because it was needless and would not relieve the labourer, but because it would demoralize the people and destroy the foundations upon which public security rests. He believed that if threats of repudiation were abandoned, he might in six months begin to fund the debt at 4½ per cent. If the Americans will only do that, and declare bribe-taking a capital offence, they may in ten years reduce their debt to a trifling burden,—rather useful than otherwise, because an investment which is absolutely secure tempts people to thrift.

Wednesday,—November 24.

—Miss Carpenter has returned to Bombay.

—John Stuart, Inspector on the B. B. and C. I. line, has been sentenced to 8 month's rigorous imprisonment for shooting at a Native and injuring him

—Mr. Justice Westropp has ordered a *Nolle Prosequi* to be entered in the case of the Queen vs. Dwarkadas Vassonjee and Sukhmidas Khimjee, executors of the late Goculdas Tejpal. The accused belonged to the reforming party, and there was a wheel within a wheel. The Judge said; "It was well that all persons should know that this court was not to be made a theatre for the display of impotent malice and vindictive feeling."

—*Pall Mall Gazette*; Rome: "The Council will probably be required to consider the proposition of the Emperor Napoleon respecting the composition of the Sacred College. The Emperor complains that Italy, with only 24,000,000 inhabitants, is allotted thirty-six cardinals, while 35,000,000 obtain for France only five or six hats, and he demands that the dignity shall be distributed in the ratio of the population. The rule is to extend to Austria, Spain, Portugal, and the other Catholic nations."

Thursday,—November 25.

—We (*Madras Times*) hear that in the North Arcot district a young brahmin widow recently became a convert to Mahomedanism, and very soon afterwards married a follower of the prophet.

—*Englishman*: "The Honorable Justice Norman, while on a shooting expedition the other day at Monghyr, accidentally shot a man. The man is likely to recover."

—*Pioneer*: "A recent work by M. Mouchot contains the description of a pump moved by no other primary force than that of the *direct* heat of the sun. As a critic in the *Revue des Deux Mondes* remarks, 'this is a discovery all the more interesting that the hottest countries are generally also the most arid. But now the sun which parches them can be made itself to irrigate them.' Other applications of the sun's direct rays are, if less important, nevertheless useful in their degree as well as curious. Water may be boiled, spirits distilled, and meat roasted, though in order that this last may be palatable, a sheet of red glass must be interposed to intercept the chemical or actinic rays which otherwise impart a burnt or high taste. The general principle on which these results are achieved is, that the sun's calorific rays can get through a certain thickness of glass and no more. Suppose a box, exposed to the blaze of the sun, to have a lid composed of two or three thin panes of glass one above the other with an inch or two between each, it is probable they, would suffice to keep out by far the greater part of the sun's heat, but it is certain that they would keep in the whole of whatever portion had succeeded in traversing them. Those rays would be 'caught in a trap,' to use M. Mouchot's expression. Four panes of glass they might pierce, but not eight, as they must in order to radiate and difiuse themselves outside the box."

—*Indian Church Review*: "We happened the other day to walk into the Library connected with one of our public institutions. We had not been long there, when a native gentleman came up to us and asked if there was such an institution as an ecclesiastical court. We were surprised at his question and demanded an explanation. It was as follows: A native had been converted. His wife refused to follow him. He discarded her. Subsequently he lived with another woman. The husband of the latter is still living, but unconverted. The converted man and his paramour presented themselves for communion at the Holy Celebration. They were received. The friends of both—converted and unconverted—were greatly scandalised. They made a representation without effect. Their spokesman whom we have described as having accidentally met, told us they had resolved on redress and exposure. We were applied to for direction. We counselled reference to the Lord Bishop. We took on us to state that such reference would meet with attention. We trust the Bishop will, when the matter comes before him as we doubt not it will, take positive action. He will, if he does so, set many minds at rest."

—Same: "To all good churchmen the poverty of attendance at the daily services must be a matter of pain and reproach, and we are surprised that they have in no way manifested a desire to remove the one and save themselves from the other We believe that the unit would more than represent the average week-day attendance This should not be. The Bombay Church Union, in its corporate and individual capacity, pants for work. Could it not organise a system whereby two or three at least of its members should attend in turn the Cathedral week-day services."

Friday,—November 26.

—About 6-30 a. m. on the 24th instant, a collision occurred on the B. B. and C. I. Railway, near Bulsar, 125 miles north of Bombay, between mixed passenger and goods train and a goods train. No passengers are reported to have been injured, but two firemen in the service of the Company were hurt, it is stated not seriously. Considerable damage was done to the rolling stock.—The cause of the accident is said to have been an error in the telegraph signalling, by which the two trains appear to have been permitted to proceed in opposite directions along the same line.

—The *Times of India* learns that the new code of telegraphing is to be used on the deep sea line to be laid between this and Suez.

—There is one trade that seems to flourish in Bombay. The *T. of I.* says: "On the 22nd inst., a courtezan of the name of Juggee died of cholera at her residence near the Cowasjee Patell tank. She was reported to have possesed a large sum of money, but on enquiry it appeared she had left behind her nothing of any value. From information received, however, the police dug in the ground, and in a hole were found money and jewels of the value of Rs.6,510. The deceased having left no heir, the property was made over to the Administrator General of Bombay."

—The *Indian Church Review* speaks of us as "one whose views on the Blessed Sacrament we are painfully constrained to consider more than objectionable."

—The same: "At a meeting of the Diocesan Board of Education yesterday evening, a very comprehensive scheme was brought forward to provide for the educational wants of the presidency. It is proposed to have a college in Bombay, with schools in connection with it at Kurrachee, Poona, Punchgunny, and Belgaum. The sum calculated as necessary for the carrying out of the scheme is 7,50,000 rupees.

—Deaths last week, 273.

MIRACLES.

BY REV. J. F. CHAFFEE.

The assumption of Renan, that discussion and examination are fatal to miracles, is clearly in the face of facts. The sham miracles of Catholicism furnish no ground for an induction, either for or against. They may all be false, as doubtless they are; and yet all miracles of the New Testament be true. Mere pretence can never disestablish facts. All bogus, whether as related to miracles or to money, is evidence of genuine coin. It is too late to say that miracles have never been really proved. Upon any other hypothesis than that they have been proved, it is utterly impossible to rationally account for the existence and history of Christianity. From the first it was announced as a supernatural system, that if 'Christ be not risen, our preaching is vain, your

faith is also vain, ye are yet in your sins,' and we are found false witnesses of God. This idea of miracles has been central and vitalizing through all the history of the Church. The conquest of the intellect of the world by the Christian religion ought to be taken as proof, that the central fact of Christianity, on which from the first it has depended for its very existence, is validly established. A contrary hypothesis pays but a poor compliment to the intelligence of the great multitude of Christian believers, and a compliment not a whit better to that 'prodigy of sanctity,' Christianity, which has imposed upon its votaries the belief of the supernatural.

But the difficulty with Renan is, that a miracle would never be proved to him, until he should see it himself. Renan never witnessed a miracle; but Paul says that he had. Which is greater? How much better would it be if Renan, and not Paul, had seen the miracle? And if Renan cannot believe Paul, why, supposing that he should witness a miracle, should I credit the story of Renan? A miracle at Paris, before experienced *savans*, Renan thinks would put an end to all doubt. But what better is Paris than Jerusalem? Twelve men in one place are quite equal to twelve men in the other. Infidels have always imagined that a slight change of conditions would make a multitude of believers. The whole beautiful and wondrous life of Jesus was ignored in the demand, 'If thou be the Son of God come down from the cross and we will believe on thee." The same godless unbelief is voiced in the demand for a miracle at Paris. But alas! says our author, such a thing never happens. And why should it? If the law of miracles is the same now that it was during the earthly life of Jesus, Paris is about the last place to witness a miracle. "He could do no mighty works there because of their unbelief" But suppose the miracle to be wrought, is Paris the world? Will there be no competition on the part of Pekin, London, Vienna, Rome, and New-York? Will not the demand be renewed by these, and by all other places, "Work your miracle here also, that we may believe?" Will nobody sneer at the assumed sufficiency of a few "experienced *savans* in Paris" to determine the general question of the possibility and fact of supernatural events among men, from a "specimen miracle" wrought in their presence? But suppose a "world's convention" should agree on the place, and even appoint the commission to scrutinize the processes of Almighty wisdom and power, the miracle is to be wrought only in the presence of a few "experienced savans." How shall the rest of the world know of the certainty of the event? Surely not on the testimony of the witnesses; for by all this class of critics the credibility of human testimony has been made to go down before the admission of miraculous events. The effrontery of proposing to end all doubt upon testimony, on seeing and believing ourselves, after having rejected the testimony of those who had seen and believed is amazing, And especially if we reflect that these men whose testimonies we have, were every way competent to judge of the fact, say of the resurrection of Jesus, and who had nothing to gain, but every thing to lose if their statements were false, and who sealed their testimonies by lives of singular purity and almost unequalled toil and privations, and, in most instances, by tragic deaths. No, indeed! there is nothing to be gained by a substitution of witnesses. The testimony of Peter, James, John, and Paul, is quite equal to that of Renan, Strauss, Newman and Parker,—*N. W. Chris. Adv.*

LAYARD'S CONFIRMATIONS OF SCRIPTURE.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries,

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by these excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ, but also, that in the earliest ages of that city, dating but a few centuries from the flood, their sculptures were the best. In this remarkable result, the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representation of God found in these sculptures, are the best, and immeasurably exceed everything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, became vain in their imaginations, and their foolish heart was darkened.

The Scripture accounts of the great antiquities of Nineveh and the Assyrian Empire, agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and by the fact that the same marble materials have been used in successive structures, and that ancient buildings have been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

These monuments also bear upon them the records of the fulfilment of prophecy. Nahum prophesied that the city would be plundered of all its treasures so that none would be left. Layard has found, in all his excavations nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burnt. The prophet foretold that the invaders would obtain easy access to some portions of the city; and that wherever the inhabitants should resort to the strongholds, these should be burnt. Now the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped,

But a more striking confirmation is found in the fact that inscriptions on the ruins of the palaces give the records of the military career of Sennacherib, with just such a series of conquests, and just such a boasting of them, as the Scripture ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the King of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver and thirty of gold. Now compare this with the historical inscription on Sennacherib's palace: "Because Hezekiah, King of Judah, did not submit to my yoke, I took and plundered forty-six of his strong fenced cities, and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

One chamber of Sennacherib's palace presents, in sculptures and inscriptions, the siege of the Jewish city of Lachish. The king is sculptured in royal pomp, on his throne, and over his head is this inscription; "Sennacherib the mighty King, King of the country of Assyria, sitting on the throne of judgment before the city Lachish; I give permission for slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from a violent death of the king, as is described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. Yet the bricks often have characters stamped upon them. In one instance a huge palace is formed of bricks thus stamped; and the same characters repeated, upon one and another; and these characters exhibit the name of "Nebuchadnezzar," the prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty!" Now these ruins of the palace, in every brick of them, give just the echo of that boasting speech. Thus, after so many centuries, God has brought forth, from the ruins of the cities, voices in response to what the inspired penman had recorded so many centuries.—*Chr. Intelligencer.*

TELEGRAPHIC NEWS.

—*London, November 4th.*—The Spanish Ministry has been reconstituted, Signor Martos having been nominated Minister of Foreign Affairs, and Signor Tiquerola, Minister of Finance.—The partisans of the Duke of Genoa are daily increasing. He has secured 134 adherents among the majority of the Cortes, and it is believed will obtain 180 more.—The Austrian troops occupied several strategical positions on the 1st of November, the insurgents having been driven beyond Sutvaro after three hours' hard fighting. Since then further severe fighting has occurred.—The Emperor of Austria has gone to Athens.—An interview is to take place between the Emperor of Austria and the King of Italy at Brindisi on the 28th, after the Emperor's return from Egypt.—The Italian Parliament is convoked for the 18th.—The King of Italy has been suffering from fever.—The Emperor Napoleon has again suffered from rheumatic pains, but is now completely recovered.—A great quantity of crowns and flowers were deposited on the 2nd inst. on the tomb of Mr. Baudin No further manifestation took place.—It is stated positively that the Sultan intends visiting Egypt on the 12th, and that H. M. will be present at the opening of the Suez Canal.

5th.—Mr. George Peabody is dead.

6th.—Colonel Grant succeeds to the command of the Mhow division.—Advices from Florence state that the King of Italy is ill with fever.—The Czar has received the son of the Emir of Bokhara. The Emperor said he hoped that friendly relations would be maintained and increased between Russia and Bokhara. The recent rupture had not been caused by Russia. His Majesty viewed the fact that the Emir's son, command (? had succeeded to the command) as a pledge of the Emir's sincerity.

8th.—The condition of the King of Italy is critical.—The Porte has despatched reinforcements to the army in Bosnia and Herzogovina, as a precautionary measure.—M. Ledru Rollin has accepted the candidature for Paris, pledging himself not to take the oath of allegiance.—The troopship *Crocodile* has arrived at Portsmouth.

18th.—M. Ledru Rollin has withdrawn from the candidature of Paris. The French Press generally approve of the manifest of the Left Chamber on account of its moderate tone.—The Suez Canal was successfully opened yesterday, when a fleet of vessels, with the Empress Eugenie, the Emperor of Austria, the Dutch and Prussian princes, and other distinguished visitors on board, arrived at Ismaila from Port Said in eight hours. Four large vessels also arrived at Ismaila from Suez, The entire length of the Canal has thus been traversed by sailing ships.

Miscellany.

—Captain Money, Deputy Commissioner of Chota Nagpore, writes to *Christian Work* in reply to statements made regarding the Mission at that place. He says:

"The Berlin Curatorium, notwithstanding the success which, by God's blessing, had attended the work of these older servants—notwithstanding that these servants had been the human means of converting 10,000 Koles—became dissatisfied, and took up the idea that men of higher education were needed in the mission field. This was the first and great mistake. Had they been contented with the men who had so long and faithfully laboured under their direction, they would still be able to call the Chota Nagpore mission a German institution.

"Young men of supposed educational merits were sent out, and the management of mission affairs was mainly to be placed in their hands.

ASHER & CO. Digitized by Arya Samaj Foundation Chennai and eGangotri Government of Maharashtra on 28 February, 2020

Not satisfied with putting themselves in a position of antagonism to the elder missionaries, these young men tried to drive them out of the field, and this by writing to the Berlin Curatorium statements concerning these good men, charging them with misappropriation of mission funds and other things which, if passed, would have shown them to be utterly unfit for mission work. The Berlin Curatorium sent out a Mr. Ansorge to inquire into these matters. How he behaved is now a matter of notoriety in India; and only last week the *Friend of India*, one of the leading papers of Bengal, in an article on the subject, said that this gentleman had laid himself open to the severest penalty of the law for defamation. In his inquiry, Mr. Ansorge was assisted by two Calcutta merchants of known standing. They pronounced that all the young missionaries' charges were false and frivolous. Mr. Ansorge, however, refused to give the elder missionaries any redress; but a part of the Curatorium in Berlin called on them to enter into a new organisation, by which all power in certain matters was taken out of their hands, and put in the hands of those who had thus shamefully and unrebuked, traduced them. Mr. Batsch and the other elder brethren could now have succesfully prosecuted Mr. Ansorge, Mr. Hoberlin, and others, in the criminal courts, and by some were urged to do it in vindication of their own character. They, however, with true Christian feeling, refused, and did all that they could, as they thought, conscientiously to do, viz. refused, to sign the new constitution while they appealed to the Curatorium. Mr. Ansorge would not keep the new organisation in abeyance till the result of their appeal was known, but at once informed them that they ceased to belong to the Berlin Society, and forbade their ministering in the church they had themselves built, and in which they had for so many years, labored. All the residents through a deputation of which I was a member, remonstrated with Mr. Ansorge, but in vain. Seeing these good men cast thus beggars on the world by such a man as Mr. Ansorge, and seeing that their flock would not desert them, the residents came to their support, in connection with the Calcutta auxiliary committee, until the result of this appeal should be known; and as soon as it was known that the Berlin committee endorsed all that their agent had done, and ignored the remonstrance and advice of those who wrote to them and cast these good men and their families adrift, they took steps to enable them to keep up the mission and to be admitted with their flock into the Church of England. Almost the whole of the Kole Church stood with the old missionaries. Mr. Ansorge and the young men tried to make out that the old elders were not properly educated, and were unfit for their duties, and thus to throw blame on the old missionaries; but as soon as they saw that these elders, as a body, clung to Mr. Batsch, they offered them higher pay, and Mr. Hoberlin brought from the Ranchil treasury, stamped and open, and tried to get them to sign, bonds that they would serve them and not Mr. Batsch. Not a man would do it. This of itself speaks volumes.

In a case in one of my subordinate courts the other day, a curious revelation was made as to one of the young missionaries' newly-appointed elder. He was a man who had been put out of communication by Mr. Batsch, because he had repudiated his Christian wife and was living in adultery, and Mr. Yellinghaus, one of the young missionaries admitted in court that they knew this when they appointed him, but *he had great local influence*; and thus they actually allowed one of their elders to live a reproach to the Christian church.

The Berlin Curatorium do not, I believe, half know what has really gone on and what goes on here. They place implicit belief in the words of those who have proved that they are capable of making most false statements, and have rejected the advice of those who have for years supported this mission and been interested in the missionaries who have lived among them.

I hope what I have written and the pamphlets I send you, will convince you that, in admitting into your journal articles against the old missionaries of Chota Nagpore, you are doing a veay great injustice to men who have accomplished, under God's blessing, a work second to none in the world. As deputy-commissioner and chief magistrate of Chota Nagpore, I am certainly in a position to know about what I write.

—Herald of Health; from *Scientific Opinion*; "The doctors are unanimous in urging the sanitary virtues of sunlight. On this point all the schools agree—homeopathic, allopathic, hydropathic—and all consent that the sun has a first rank as a 'healing medium.' No pills, no powders, no lotion, no fluids are so potent in their influences, so infallible in their 'exhibition' as this imponderable ray, which is never spent. Galen, Hahnemann, Priessnitz alike assume that light is essential to the effect of their remedies. The medical theory that a sick chamber must be gloomy and dark has ceased to have favour in any method of practice. A first requisite in choosing a site for a hospital is that it shall be sunny. This is quite as important as that it shall be dry; and, indeed, if it is not sunny, it cannot be dry. The perfect hospital will be that which shall have the sun on all sides all the day, if the light can be so twisted by an Irish genius—which shall let it fall on all the beds in all the wards. In our recent war, the unlucky patients who found themselves billeted on the shady side of the hospital wards, had the trial of knowing that their confinement would probably be doubled; a severe wound on the sunny side would heal more quickly than a slight wound on the shady side. Even with the best ventilation, the malaria would cling in the blood which had only a northern light to drive it out. One could note the contrast, in passing between the beds of the patients who were sitting or lying in the sun, with those who were condemned to the shade. This large experience of the hospitals in the war converted many who were sceptics about light as a healing agent, and who went into the service with the lingering prejudice that the sick should be kept dark as well as kept quiet. Actinic influence is now not a fancy to be laughed at, but a fact to be considered and used. Hereafter, curtains on sick beds will be not only superfluous but a positive nuisance, to be put aside with all speed."

—The *Pall Mall Gazette*: "published the following sensible and telling annotation on a communication which recently appeared in a medical contemporary. It is unhappily but too characteristic of what is falsely styled the science of therapeutics:—'A correspondent of the *Lancet*, signing himself 'Rusticus,' asks whether any one can suggest a remedy for internal pains suffered by a gentleman who is a patient of his. He has already administered without effect several preparations of opium, belladonna, cannabis indica, ipecacuanha, assafœtida, valerian, chloric ether, chloroform vapour, bromide of potassium, quinine, beberine, iron, zinc, hydrocyanic acid, bismuth and antacids, pepsine, pancreatine, hot drinks, and other remedies. He has also tried galvanic currents, hot baths, mustard poultices, croton-oil, and small blisters externally; also subcutaneous injections of morphia, atropine, strychnia, and caffeine. 'Rusticus' certainly appears to have done his best, but if we may be allowed to make a non-medical suggestion, we would recommend that the sufferer be let alone, at all events for a time: it would be rather surprising if he were not uncomfortable at present. His cure if left to himself is all the more hopeful because he is evidently blessed with great powers of endurance, a strong constitution, and a most good-natured disposition, otherwise he would have succumbed altogether, or become uncontrollably violent long ago."

PASSENGERS SAILED.

Per *Bengal*, 20th:

For Southampton.—Captain and Mrs. Walter, Mrs. Boldero and two children, Mrs. Radcliffe and 3 children and native female servant, Messrs. S. Felstead, G. Elton, J. Jones, T. Murrell, J. Haggerston, C. Chamberlain, G. Seton, J. Connen, T. Albion, T. Moore, W. Ford, J. Warlow, J. Coleman, C. Bluestein, Cartwright, J. Smith Davis, W. William, J. Irvine, R. Walpole, T. Rose, G. Luckhurst, S. Thompson, C. Kemp, T. Heavers, H. Parker, and E. Lewis; and Mrs. Wheeler and two children, Mr. John Liddell, Mr. E. W. Garland, and Mr. W. Evans.

For Marseilles.—Rev. T. K. Weatherhead, Mrs. and Miss Wilson and European female servant, Captain L. M. Outridge, Mr. James Powell, Mr. Henry Davidge, Mr. and Mrs. James Hair, child, and European female servant, Colonel and Mrs. Shortt, Mr. Gilbert Campbell, Mr. W. H. Propert, Captain Segrave, and Major and Mrs. Berthon and three children.

For Suez.—Lady Mansfield, child, and European female servant, Miss Elliot, Major and Mrs. E. G. Campbell and two children, Captain Stanton, Royal Engineers.

PASSENGERS ARRIVED.

Per *Columbian*, 21st:

From Southampton.—Captain Perrins, Rev. Mr. Roberts, Mrs. Walton and child, Mrs. Hallett, Mrs. W. Round, Mr. and Mrs. Robson, Mrs. Partridge and child, Mrs. Pickering and three children, Mr. and Mrs. Colley, Miss Mary Carpenter, Miss Sleeman, Miss Spankie, Miss Dalziel, Miss F. E. Newnham (for Kurrachee), Messrs. E. H. Cowie, R. Spankie, C. Dickinson, Weber, Dalziel, Dalziel junior, G. Campbell, W. Headdie, W. Blackburn, G. C. Dobbs, H. F. Gaitskell, F. H. Cowie, and F. N. Clifton.

From Marseilles.—Col. Ballard, Col. Stileman, Col. and Mrs. Meade, 2 children and a servant, Major Probyn, Major Woodhouse, Lieut Atkins, Mrs. Duff, child and servant, Mr. and Mrs. Allen Mrs. Grace, Mr. and Mrs. Glover, child and servant. Mrs. Johns, child and servant, Mr. and Mrs. Lever, Mr. and Mrs. Hedges, Miss Lane, Messrs. LeGeyt, M. Stevens, J. S. Smith, T. Grant, G. H. Grant and servant, G. Drummond, J. H. Lane, J. Burke, J. S. Drummond, Schalch, J. F. Curtis, and J. Middleton.

From Suez.—Dr. Blanc, Mrs. Brown, Messrs. C. H. C. Sanford, E. Kapp, and J. Murray.

From Aden.—Rev. J. B. Polding and Rev.——Colletti (for Sydney) and two natives.

DOMESTIC OCCURRENCES.

BIRTH.

TRESTRAIL—Nov. 20th, at the Adelphi Hotel, Byculla, the wife of Surgeon Major Trestrail of a *son*.

MARRIAGES.

MORRIS—ROWLATT—Nov. 18th, at Nagpore, by the Rev. G. J. Carruthers, Lieut. Frank, B. Morris, Assistant Commissioner, to Juliet Mary, second daughter of the Rev. John Charles Rowlatt, of Exeter, Devonshire.

JACOB—SELBY—Nov. 19th, at St. Mary's Church, Poona, by the, Rev. G. A. F. Watson, Sydney Long Jacob, Royal Engineers, second son of Major-General Herbert Jacob, to Elizabeth Petronella, second daughter of the late Hon'ble Henry Colling. wood Selby, Queen's Advocate, Ceylon.

DEATH.

COWLEY—Nov. 16th, at Deesa, Jessie Maria Maud, the infant daughters of Mr. and Mrs. Henry Cowley, aged 1 year 8 months and 5 days.

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